

# Transliteration–Telugu

Transliteration as per Harvard-Kyoto (HK) Convention  
(including Telugu letters – Short e, Short o) -

a A i I u U  
R RR lR lRR  
e E ai o O au M (H or :)

(e – short | E – Long | o – short | O – Long)

k kh g gh G  
c ch j jh J (jn – as in jnAna)  
T Th D Dh N  
t th d dh n  
p ph b bh m  
y r l L v  
z S s h

## saGgIta jnAnamu-dhanyAsi

In the kRti ‘saGgIta jnAnamu bhakti vinA’ – rAga dhanyAsi zrI tyAgarAja states that mere saGgIta without bhakti will not take you on the right path of God realization.

P saGgIta jnAnamu bhakti vinA  
san-mArgamu kaladE manasA

A bhRGgi naT(E)za samIraja ghaTaja  
mataGga nArad(A)dul(u)pAsincE (saGgIta)

C nyAy(A)nyAyamu telusunu jagamulu  
mAyAmayam(a)ni telusunu durguNa  
kAyaj(A)di SaD-ripula jayiJcu  
kAryamu telusunu tyAgarAjuniki (saGgIta)

Gist

O Mind!

Mere knowledge of music bereft of devotion is not the right path (of God realization).

Mere knowledge of music – worshipped by bhRGgi (a devotee of ziva), ziva, AJjanEya, sage agastya, mataGga, nArada and others - bereft of bhakti is not the right path (of God realization).

To this tyAgarAja – (a) what is right and what is not (right) can be known; (b) the truth that this universe is of the nature of illusion can be known; (c) the method of being victorious over the evilsome six (internal) enemies beginning with kAma can be known.

Word-by-word Meaning

P O Mind (manasA)! (Mere) knowledge of music (saGgIta) bereft of (vinA) devotion (bhakti) is not (kaladE) the right path (of God realization) (san-mArgamu).

A O My Mind! Mere knowledge of music –

worshipped (upAsincE) by bhRGgi (literally bee) (a devotee of ziva), ziva – Lord (Iza) of Dance (naTa) (naTeza), AJjanEya – son of Wind God (samIraja), sage agastya – born of pitcher (ghaTaja), mataGga, nArada and others (Adulu) (nAradAdulupAsiJcE),  
bereft of bhakti is not the right path (of God realization).

C To this tyAgarAja (tyAgarAjuniki) -  
what is right (nyAya) and what is not (right) (anyAyamu) (nyAyAnyAyamu) can be known (telusunu);  
the truth that (ani) this universe (jagamulu) is of the nature (mayamu) of illusion (mAyA) (mAyAmayamani) can be known (telusunu);  
the method (kAryamu) of being victorious (jayiJcu) over the evilsome (durguNa) six (internal) enemies (SaD-ripula) beginning with (Adi) kAma (kAyaja) (literally cupid) (kAyajAdi) (kAma, krOdha, lObha, mOha, mada and mAtsarya) can be known (telusunu);  
O My Mind! mere knowledge of music bereft of bhakti is not the right path (of God realization).  
(Alternatively – 'It would be possible for one to know - what is right and what is not, the truth that this universe is of the nature of illusion and the method of being victorious over the six internal enemies; therefore, O My mind, mere knowledge of music to this tyAgarAja without devotion is not the right path of God realisation')

Notes -

A – upAsiJcE – this is how it is given in the books of TKG and TSV/AKG; however, in the books of CR and ATK, it is given as 'upAsiJcu'. This needs to be checked. Any suggestions ???

C – mAyAmayamani – jayiJcu – tyAgarAjuniki – this is how it given in all the books other than that of TKG, wherein it is given as 'mAyAmayanE' – 'jayiJcE' – tyAgarAjunike'. This needs to be checked. Any suggestions ???

A - bhRGgi – To know more details about the sage please visit the site – <http://indiatemple.blogspot.com/2004/11/bhringi-three-legged-sage.html>

A – mataGga – mInAkSi (pArvati at madurai) is known as mAtaGgi – daughter of sage mataGga. In kALidAsa's zyAmala daNDakaM, dEvi is called daughter of mataGga (mAtaGga kanya). There is a mention of sage mataGga in vAlmiki rAmAyaNa who cursed vAli. Please refer to the following Tamil work also in regard to mataGga.

The reference may also be to the 10<sup>th</sup> century author 'mataGa' of treatise 'bRhaddezi'. There is an interesting article on 'Marga and Desi Sphere in Raga' in the website – [http://www.naadhabrahmam.com/marga\\_desi.asp](http://www.naadhabrahmam.com/marga_desi.asp)

A – mataGga, bhRGgi, samIraja, ghaTaja – the reference to sages bhRGgi, agastya, mataGga and AJjanEya with reference to music is found in the website - <http://www.tamilnation.org/literature/pmunicode/mp119.htm>

mataGga -

கந்த னால்வகைப் பால மூலிதப்  
பிரபந்தங் கள்தன் பெயராற் செய்து  
வாயு மதங்கற் குபதே சித்தனன்  
அவனனு மற்றுமீ ரொன்பா னாகும்  
சித்தர் தமக்குஞ் செப்பினன் றானே. ....44

AnjanEya -

அனுமன் விவாதிகள் கருவ மடங்க  
அசல முருகக் குண்டகக் கிரியாவெனும்

இராகம் பாடி யடக்கி மேலும்  
சன்னிய ராக மாறாயிரஞ் சமைத்ததற்  
கனும் கடக மெனும்பெய ரணிந்தனன். ....45

bhRGgi -  
நந்தி நாட்டிய நிருத்திய நிருத்தம்  
ஒரோ வொன்றையு மிருவகை யுஞ்ற்றி  
அவற்றையுங் கஞ்சக் கருவி யாதிய  
வாத்திய விலக்கணம் பிருங்கி முனிவர்  
உருத்திர கணிகைய ரவர்குதர்க் குரைத்தனர். ....55

agastya -  
அகத்திய னவயவ பேதநா லேழனுள்  
ஒரோ வொன்றை யிரண்டின் டுஞ்ற்றி  
அவற்றை நான்கொடு நந்நான் காக்கிச்  
சிவன்சிவை முறையே வொருமையைத் தெரிந்து  
ராச சேகர வழுதிக் கிசைத்தனன். ....56

C – kAyaja – as per telugu dictionary, 'kAyajuDu' means 'cupid';  
however, the saMskRta (Sanskrit) dictionary contains no such reference.

C – tyAgarAjuniki - In all the books the translation of the word  
'tyAgarAjuniki' has been taken as 'tyAgarAja knows' (what is right and what is  
not, the truth that the universe is illusion and method of being victorious over six  
enemies). This does not seem to be message of the kRti. In my humble opinion,  
since the kRti is addressed to his mind, it seems that zrI tyAgarAja asserts that he  
should practice music with devotion so that all these above (what is right and  
what is not etc) could be realised. Any suggestions ???

## Devanagari

प. संगीत ज्ञानमु भक्ति विना  
सन्मार्गमु कलदे मनसा  
अ. भृंगि नटेश समीरज घटज  
मतंग नार(दा)दु(लु)पासिञ्चे (सं)  
च. न्या(या)न्यायमु तेलुसुनु जगमुलु  
माया मय(म)नि तेलुसुनु दुर्गुण  
काय(जा)दि षड्रिपुल जयिञ्चु  
कार्यमु तेलुसुनु त्यागराजुनिकि (सं)

## English with Special Characters

pa. saṅgīta jñānamu bhakti vinā  
sanmārgamu kaladē manasā  
a. bhr̥ṅgi naṭēśa samīraja ghaṭaja  
mataṅga nāra(dā)du(lu)pāsiñcē (saṃ)

ca. nyā(yā)nyāyamu telusunu jagamulu  
māyā maya(ma)ni telusunu durguṇa  
kāya(jā)di ṣaḍripula jayiñcu  
kāryamu telusunu tyāgarājuni (saṃ)

### Telugu

ప. సంగీత జ్ఞానము భక్తి వినా  
సన్మార్గము కలదే మనసా  
అ. భృంగి నటేశ సమీరజ ఘటజ  
మతంగ నార(దా)దు(లు)పాసిజ్జే (సం)  
చ. న్యాయాన్యాయము తెలుసును జగములు  
మాయా మయ(మ)ని తెలుసును దుర్గుణ  
కాయ(జా)ది షడ్రిపుల జయిజ్ఞు  
కార్యము తెలుసును త్యాగరాజునికి (సం)

### Tamil

ప. సుంగీత జ్ఞానము భక్తి వినా  
సన్-మార్క<sup>3</sup>ము కలదే<sup>3</sup> మనసా  
అ. ప<sup>4</sup>రుంగి<sup>3</sup> నడే<sup>3</sup>స సమీరజ క<sup>4</sup>డజ  
మతంగ<sup>3</sup> నార(తా<sup>3</sup>)తు<sup>3</sup>(లు)పాసింశే (సుంగీ<sup>3</sup>త)  
చ. న్యాయాన్యాయము తెలుసును జగములు  
మాయా మయ(మ)ని తెలుసును తు<sup>3</sup>ర్-కు<sup>3</sup>ణ  
కాయ(జా)తి<sup>3</sup> షడ్<sup>3</sup>-రిపుల జయింశు  
కార్యము తెలుసును త్యాగరాజునికి (సుంగీ<sup>3</sup>త)

ఇశయనివు, ఇరైప్ప పర్రిన్రి,  
నన్నెని శేర్క్కాతే, మనమే!

పిరుంగి ముని, నడేశర్, అనుమన్, కుడముని,  
మతంగర్, నారతర్ ఆకియోర్ వులిపిడమ్  
ఇశయనివు, ఇరైప్ప పర్రిన్రి,  
నన్నెని శేర్క్కాతే, మనమే!

నీతి అనీతియిణై అనియవియలమ్, లలకంగళ్  
వెయ్మ తోర్తెమ్మెన్ న్రియవియలమ్, తీమె పయక్కుమ్  
కామమ్ ముతలన్ ఓడపకెవర్ అరువరై వెల్లమ్  
వకెయనియవియలమ్, ఇత్తియకరాశుక్కు  
ఇశయనివు, ఇరైప్ప పర్రిన్రి,  
నన్నెని శేర్క్కాతే, మనమే!

பிருங்கி முனி - சிவனடியார் - வண்டாக மாறி  
சிவனை வழிபட்டதால் அப்பெயர்  
நடேசர் - சிவன்  
குடமுனி - அகத்தியர்  
மாயை - தோன்றித்தோன்றி மறைதல் - நிலையாமை  
உட்பகை ஆறு - இச்சை, கோபம், பேராசை,  
ஈயாமை, செருக்கு, காழ்ப்பு

## Kannada

ಪ. ಸಂಗೀತ ಜ್ಞಾನಮು ಭಕ್ತಿ ವಿನಾ

ಸನ್ಮಾರ್ಗಮು ಕಲದೇ ಮನಸಾ

ಅ. ಭೃಂಗಿ ನಟೇಶ ಸಮೀರಜ ಘಟಜ

ಮತಂಗ ನಾರ(ದಾ)ದು(ಲು)ಪಾಸಿಇಷ್ಟೇ (ಸಂ)

ಚ. ನ್ಯಾ(ಯಾ)ನ್ಯಾಯಮು ತೆಲುಸುನು ಜಗಮುಲು

ಮಾಯಾ ಮಯ(ಮ)ನಿ ತೆಲುಸುನು ದುರ್ಗುಣ

ಕಾಯ(ಜಾ)ದಿ ಷಡ್ರಿಪುಲ ಜಯಿಇಷ್ಟ

ಕಾರ್ಯಮು ತೆಲುಸುನು ತ್ಯಾಗರಾಜುನಿಕಿ (ಸಂ)

## Malayalam

പ. സംഗീത ജ്ഞാനമു ഭക്തി വിനാ

സന്മാർഗമു കലദേ മനസാ

അ. ഭൃംഗി നടേശ സമീരജ ഘടജ

മതംഗ നാര(ദാ)ദു(ലു)പാസിഇഷ്ടേ (സം)

ച. ന്യാ(യാ)ന്യായമു തെലുസുനു ജഗമുലു

മായാ മയ(മ)നി തെലുസുനു ദുർഗുണ

കായ(ജാ)ദി ഷഡ്രിപുല ജയിഇഷ്ട

കാര്യമു തെലുസുനു ത്യാഗരാജുനികി (സം)

## Assamese

প. সংগীত জ্ঞানমু ভক্তি বিনা

সন্মাৰ্গমু কলদে মনসা

অ. ভৃংগি নটেশ সমীৰজ ঘটজ

মতংগ নাৰ(দা)দু(লু)পাসিইষ্টে (সং)

চ. ন্যা(য়া)ন্যায়মু তেলুসুনু জগমুলু

মায়া ময়(ম)নি তেলুসুনু দুৰ্গ

କାୟ(ଜା)ଦି ଷଡ଼ିପୁଲ ଜୟିଷ୍ଠଃ  
କାର୍ଯ୍ୟମୁ ତେଲୁସୁନୁ ଆଗରାଜୁନିକି (ସଂ)

### **Bengali**

ପ. ସଂଗୀତ ଜ୍ଞାନମୁ ଭକ୍ତି ବିନା  
ସନ୍ମାର୍ଗମୁ କଳଦେ ମନସା  
ଅ. ଭଂଗି ନଟେଶ ସମୀରଜ ଘଟଜ  
ମତଂଗ ନାର(ଦା)ଦୁ(ଲୁ)ପାସିଷ୍ଠେ (ସଂ)  
ଚ. ଶ୍ଯା(ୟା)ନ୍ୟାୟମୁ ତେଲୁସୁନୁ ଜଗମୁଲୁ  
ମାୟା ମୟ(ମ)ନି ତେଲୁସୁନୁ ଦୁର୍ଗ୍ଗ  
କାୟ(ଜା)ଦି ଷଡ଼ିପୁଲ ଜୟିଷ୍ଠଃ  
କାର୍ଯ୍ୟମୁ ତେଲୁସୁନୁ ଆଗରାଜୁନିକି (ସଂ)

### **Gujarati**

୫. ସଂଗୀତ ଜ୍ଞାନମୁ ଭକ୍ତି ବିନା  
ସନ୍ମାର୍ଗମୁ କଳଦେ ମନସା  
ଅ. ଭଂଗି ନଟେଶ ସମୀରଜ ଘଟଜ  
ମତଂଗ ନାର(ଦା)ଦୁ(ଲୁ)ପାସିଷ୍ଠେ (ସଂ)  
ଚ. ଶ୍ଯା(ୟା)ନ୍ୟାୟମୁ ତେଲୁସୁନୁ ଜଗମୁଲୁ  
ମାୟା ମୟ(ମ)ନି ତେଲୁସୁନୁ ଦୁର୍ଗ୍ଗ  
କାୟ(ଜା)ଦି ଷଡ଼ିପୁଲ ଜୟିଷ୍ଠଃ  
କାର୍ଯ୍ୟମୁ ତେଲୁସୁନୁ ଆଗରାଜୁନିକି (ସଂ)

### **Oriya**

ପ. ସଂଗୀତ ଜ୍ଞାନମୁ ଭକ୍ତି ବିନା  
ସନ୍ମାର୍ଗମୁ କଳଦେ ମନସା  
ଅ. ଭଂଗି ନଟେଶ ସମୀରଜ ଘଟଜ  
ମତଂଗ ନାର(ଦା)ଦୁ(ଲୁ)ପାସିଷ୍ଠେ (ସଂ)  
ଚ. ଶ୍ଯା(ୟା)ନ୍ୟାୟମୁ ତେଲୁସୁନୁ ଜଗମୁଲୁ  
ମାୟା ମୟ(ମ)ନି ତେଲୁସୁନୁ ଦୁର୍ଗ୍ଗ

ਕਾਉ(ਕਾ)ਧਿ ਬਹਿਉਕੁ ਯਉਥੁ  
ਕਾਉਨ੍ਹੁ ਚੇਕੁਬੁਨ੍ਹੁ ਓਪਾਗਕਾਫੂਨ੍ਹਿਕਿ (ਬਾ)

### **Punjabi**

ਪ. ਸੰਗੀਤ ਗਿਆਨਮੁ ਭਕਿਤ ਵਿਨਾ

ਸਨਮਾਰਗਮੁ ਕਲਦੇ ਮਨਸਾ

ਅ. ਭ੍ਰਿੰਗਿ ਨਟੇਸ਼ ਸਮੀਰਜ ਘਟਜ

ਮਤੰਗ ਨਾਰ(ਦਾ)ਦੁ(ਲੁ)ਪਾਸਿਵਚੇ (ਸੰ)

ਚ. ਨਜਾ(ਯਾ)ਨਜਾਯਮੁ ਤੇਲੁਸੁਨੁ ਜਗਮੁਲੁ

ਮਾਯਾ ਮਯ(ਮ)ਨਿ ਤੇਲੁਸੁਨੁ ਦੁਰਗੁਣ

ਕਾਯ(ਜਾ)ਦਿ ਸ਼ਕ੍ਰਿਪੁਲ ਜਯਿਵਚੁ

ਕਾਰਜਮੁ ਤੇਲੁਸੁਨੁ ਤਜਾਰਗਾਜੁਨਿਕਿ (ਸੰ)